




# ✠ Alsuch

Psalmes of Dauid, as  
Thomas Sternhold,  
late Grome of the kin-  
ges maiesties robes  
did in his lyfe  
time drawe  
into eng-  
lish me-  
ter.

(.:.)







To the mooste noble and ver  
teous kyng, our Souerein Lord King  
Edwarde the sixte, kyng of Englande,  
Fraunce, and Ireland, defender of the  
faithe, and in yearth of the church of  
England, and also of Ireland, the  
supreme hed: Thomas Stern-  
holde, Grome of his Ma-  
iesties Robes, wisheth  
increase of health  
honoure, and  
felicitie.



Although, mooste Noble so-  
ueraigne, the grosenesse of  
my witte, dothe not suffice  
to search out the secrette mi-  
steries hidden in the booke  
of Psalmes, whiche by the opinion of  
manye learned menne, comprehendeth  
the effecte of the whole Byble. Yet tru-  
stynge to the goodnesse of G O D,  
whiche hathe in hys hande the key ther-  
of, whiche shutteth, and no manne ope-  
neth

## The Preface.

Iesh, openeth, and no man shatteth, albe  
t I cannot geue to your Maiesty great  
boaues therof, or bring into the Lordes  
Barne ful handfulles, to the entent that  
I wold not appere in the haruest bitter-  
ly idle and barain, beyng warned with  
the example of the dry figge tree, I am  
bolde to presente vnto your Maiestye, a  
few crummes, whiche I haue picked vp  
from vnder the Lordes boorde: And am  
glad with the pooze woman Ruth, the  
Moabite, to come behynd, and gather a  
few eares of cozne after the reapers, re-  
dering thanckes to almyghty God, that  
hath appointed vs such a king and go-  
uernour, that forbiddeth not lay men to  
gather and lease in the Lords Haruest,  
but rather commaundeth the reapers to  
caste out of their handfulles among vs,  
that we may boldly gather withoute re-  
buke: Perceiuing also that your Maie-  
stie hath so searched the fountaines of the  
Scriptures, that yet beyng young, you  
vnderstand them better, then many El-  
ders,



## The Preface.

ders, the verie meane to attaine to the perfect gouernmēt of this your realme, to Gods glozve, to the prosperitie of the publique wealth, and to the comfort of all your Maiesties Subiectes. Seing further that your tender and godly zeale dothe moze delite in the holye Songes of veritie, then in anye fained Rimes of vanity, I am encouraged to trauail further in y<sup>e</sup> said booke of Psalmes: trusting that as youre grace taketh pleasure to heare them song sometimes of me, so ye wil also delight, not only to se and read, theim your selfe, but also to commaund the to be songe to you of others, y<sup>e</sup> as ye haue the Psalme it selfe in your minde, so ye may iudge mine endeouour by your eare. And if I maye perceiue your Maiestie willinge to accept my will herein, where my doing is no thancke worthe, and to fauour this my beginninge, that my labour be acceptable in performing the residue, I chal endeuoꝛ my self with diligence, not onlye to enterprise that,

A.iii. which



## The Preface.

which better learned ought more iustly  
to doo, but also to perfourme that with  
out fault, which your Maiesty will re-  
ceiue with iuste thanke. The lord of the  
yearthly kinges, geue your grace daily  
encrease of honour and vertue: and  
fulfill all your godly reques-  
tes in him, withoute  
whose gifte wee  
haue or can  
obtein no-  
thing.



# Psalmes

of David in Meter.

Beatus vir qui non. Psalme. i.

How happye be the righteous men,  
this Psalme declareth plaine:  
And how the waies of wicked men,  
be dampnable and vaine.

**T**he man is blest that hath not gone,  
by wicked rede astray:

He sate in chaire of pestilence,  
noz walkt in sinners way.

But in the law of God the Lord,  
doth set his whole delight:

And in that law doth exercise,  
him self both day and night.

And as the tree that planted is,  
fast by the riuer side:

Euen so shall he bring forth his fruit,  
in his due time and tide.

His leafe shall neuer fall away,  
but flourish still and stand:

Eche thing shall prosper wondrous wel,  
that he dothe take in hand.

So shall not the vngodly do,  
they shall be nothing so:



Psalmes of Dauid.

But as the dust which from the yearth  
the windeſ dꝛiue to and fro.

Therfoze ſhall not the wicked men,  
in iudgement ſtand vpright:  
Ne yet in counſail of the iuſt,  
but ſhall be voyde of might.

Foꝛ why, the way of godly men,  
vnto the Lord is knowne:  
And eke the way of wicked men,  
ſhall quite be ouerthrowen.

Quare fremuerunt gentes. Psal. ii.

How heathen kinges did Chꝛiſt withſtand,  
yet was he king of all:  
And of the counſaile that he gaue,  
to kinges terreſtriall.

**W**hy did the gentiles fret and fume,  
what rage was in their bꝛain:  
Why did the Jewiſhe people muſe,  
on matters that were vaine?

The kinges and rulers of the yearth,  
ſtoode vp and did conuent:  
Agaiſt the Lord and Chꝛiſt his ſonne,  
which he amonge vs ſent.

Shall we be bound to them ſay they  
let all their bondes be broke:

And



In Meter.

earth. And of their doctrine and their laboe,  
let vs reiecte the yoke.

men, But he that in heauen dwelth,  
their doinges will deride:  
And make them all as mocking stocks  
thzoughout the world so wide.

, For in his wzath the Lord wil speke,  
to them vpon a daye:  
And in his fury trouble them,  
and then the Lord will say.

i. Of him was I appoynted king,  
and, vpon his holy hill:  
To pzeache the people his pzeceptes,  
and to declare his will.

fume. For in this wise the Lord him self,  
; did say to me I wotte:  
; Thou art my deare and onely sonne,  
to day I thee begotte.

earth, All people I shall geue to thee,  
as heyres of thy request:  
onne, The endes and coastes of all the earthe,  
by thee shalbe possesse.

they And Thou shalt them rule & gouerne all,  
and breake them like a God:

And

As

Psalmes of Dauid.

As thou woldest breake an earthe pot,  
euen with an Iron rod.

Nowe ye O kynges and rulers all,  
be wise therfore and learned:  
By whom the matters of the world,  
be iudged and discerned.

Se that ye serue the Lord aboue,  
in tremblinge and in feare:  
Se that with reuerence ye reioyce,  
to him in like manere.

Se that ye kisse and eke embrace,  
his blessed sonne I say:  
Least in his wraath ye perishe all,  
and wander from his way.

For when his wraath full sodenly,  
shall kindle in his brest:  
Then all that put their trust in him,  
shall certainly be blest.

Domine quid multiplicasti. Psal. iiii.  
The passion here is figured,  
and how Christ rose again:  
So in the church and fapthfull men,  
their trouble and their paine.

O Lord how many do increase,  
and trouble me full soze:

Hobo



In Meter:

pot, how many say vnto my soule,  
God will saue him no moze.

all, But thou O Lord art my defence,  
when I am heard bestead:  
My worship and mine honour both,  
and thou holdest vp mine head.

le, And with my voyce vpon the Lord,  
I do both call and cry:  
And he out of the holy hill,  
doth heare me by and by.

re, I laid me down and quietly,  
I slept, and rose again:  
For why, I know assuredly,  
the Lord wil me sustain.

, Ten thousand me haue compass me,  
yet am I not afraid:  
For thou art stil my Lord my God,  
my sauiour and mine aid.

. Thou smitest all thine enemies,  
euen on the hard cheke bone:  
And thou hast broken all the teethe,  
of eche vngodly one.

How Saluacion only doth belong:  
to thee O Lorde aboue:

How Bestob



Psalmes of Dauid.

Bestow therfore vpon thy folke,  
thy blessing and thy loue.

Cum innocarem. Psal. iiii.

God heard the prayer of the church,  
mennes vanities are shente:  
With sacrifice of righteousness,  
the Lord is best contente.

**O** God that art my righteousness,  
Lord heare me when I call:  
Thou hast set me at libertie,  
when I was bonde and thrall.

O mortall men how long wil ye,  
the glory of God despise?  
Why wander ye in vanitie,  
and folow after lies?

Knowing that good and godly men,  
the Lord doth take and chuse:  
And when to him I make my plaint:  
he doth me not refuse.

Sinne not, but stand in awe therfore  
examine well thine harte:  
And in thy chamber quietly,  
thou shalt thy selfe conuert.

Offer to God the Sacrifice,  
of righteousness I saye:

And

In Metre.

And looke that in the liuing Lorde,  
thou put thy trust alway.

The greater sort craue wordly goods  
and riches do embrace:  
But Lord graunt vs thy countenaunce  
thy fauoure and thy grace.

Wherwith þ shalt make al our harts,  
more ioyfull and more glad:  
Then they that of thy cozne and wine,  
full great encrease haue had.

In peace therefore lie downe will I,  
taking my rest and slepe:  
For thou art he that only dost,  
all men in safety kepe.

Verba mea auribus.

Psal. v.

men, The church doth pray and Prophecy,  
that God doth not regarde:  
Tiers and bloudy Scismatikes,  
but good men haue reward.

erfoze Ponder my wordes O lord aboue,  
my study Lord consider:  
And heare my voice my king my God,  
to thee I make my prayer.

Lord thou shalt heare me cal betime,  
for I will haue respecte:

And

97



My prayer early in the morn,  
to thee for to directe.

And only thee I will behold,  
thou art the God alone:

That is not pleased with wickednes,  
and ill in thee is none.

And in thy sight there shall not stand  
these furious fooles O Lorde:  
Vain workers of iniquitie,  
of thee shall be abhord.

The liers and flatterers,  
thou shalt destroy them than:  
And thou wilt hate the bloudthirsty,  
and the deceitful man.

But I will come into thy house,  
trusting vpon thy grace:  
And reuerently will worship thee,  
toward thine holy place.

Lorde lead me in thy righteousness,  
for to confound my foes:  
And eke the way that I shall walke,  
before my face disclose.

For in their mouths ther is no truth  
their hart is foule and vain:

They



Their throte an open sepulchre,  
their tongues do glose and faine.

Condemne them and their counsaills  
let theyr deuiſe decay: (all

nes, Subuert them in their heapes of ſinne  
for they did thee beuoy.

Stand But thoſe that put their truſt in thee,  
let them be glad alwaies:

And render thanks for thy defence,  
and geue thy name the praiſe.

For thou with fauour foloweſt,  
the iuſt and righteous ſtill:

ty, And with thy grace as with a ſhield,  
defendeſt him from ill.

Domine ne in furorore. Psal. vi.

The troubled ſoule with ſinne oppreſt,  
on God for grace dothe call:

Though he ſome tyme tourne backe his face,  
from faith he doth not fall.

reſſe, Lord in thy wrath reprove me not,  
though I deſerue thine ire:

like. Ne yet correcte me in thy rage,

O Lord I thee deſire.

truth For I am weake, therfore O Lord,  
of mercye me forbear:

They

And

And heal me lord, for why thou knowest  
my bones do quake for feare.

My soule is troubled verie sore,  
and vexed vehemently:

But Lorde how longe wilt thou delay  
to cure my myserie.

Lorde turne thee to thy wonted grace  
my sely soule vp to take:

O save me, not for my desertes,  
but for thy mercies sake.

For why, no man among the dead  
remembzeth thee one whitte:

O who shall worship thee, O Lorde,  
in the infernall pitte?

So greuous is my plaint and mone  
that I waxe wondrous faint:

And wash my bed wheras I couch,  
With tears of my complaint.

My beauty fadeth cleane awaye,  
with anguish of mine hert:

For feare of those that be my foes,  
and woulde my soule subuert.

But now away from me all ye,  
that worke iniquitie:



For why, the Lord hath heard the voice  
of my complaint and cry.

He heard not only the request,  
and prayer of mine hart:  
But it receiued at my hand,  
and toke it in good part.

And now my foes that be fed me,  
the Lord wil sone defame:  
And sodenly confound them all,  
to their rebuke and shame.

Domine deus meus. Psal. vii.

The church against her foes to God,  
her suffrance dothe declare:

The wicked which would worke deceipt,  
are trapt in their owne snare.

**O** Lord my God, I put my trust,  
and confidence in thee:  
Save me from them that me pursue,  
and eke deliuer me.

Least like a Lion they deuoure,  
my soule in pieces small:  
Whiles there is none to succour me,  
and rid me out of thral.

O Lord my God if I haue don,  
the thing that is not right:

In secrette.

O2 els if I be found in sinne,  
o2 gilty in thy sight.

O2 haue rewarded ill for ill,  
in those that harmed me:  
O2 rashly robde mine enemye,  
with great extremitie.

Then let my foes pursue my soule,  
and eke my life down thrust:  
Vnto the yearth, and also lay,  
mine honour in the dust.

If not, sterre by Lord in thy wrath,  
and put my foes to pain:  
Perfourme thy vengauce promised,  
to such as me disdain.

And that thy flocke may com to thee,  
and know thee by this thing:  
Exalt thy self in Hatefullie,  
as their chief Lord and king.

That art reuenger of all folke,  
o Lord reuenge thou me:  
According to my righteousnesse,  
and mine integritie.

Lord rease the hate of wicked men,  
and be the iust mans guide:

By



In Metre.

By whome the secretes of all hartes,  
are searched and descride.

I take my helpe to come of God,  
in all my grief and smarte:

That doth p̄serue all those that be,  
of pure and perfect hart.

Foz God a right reuenger is,  
and pacient with his power:

He threatneth stil, yet we p̄uoke,  
his vengauce euery hower.

And if we wil not tourne to him,  
the Lord wil then begin:

His sword to whet, his bow to bend,  
and strike vs foz our sinne.

He wil p̄pare his killing toles,  
and sharp his arrowes p̄est:

To strike and pearce with violence,  
the persecutours b̄est.

Foz why, the wicked trauailed,  
in mischief men to cast:

Conceiued sorow, and brought forth,  
vngodly fraud at last.

And didge a caue and cast it vp,  
in hope to hurt his brother:

Psalmes of Dauid.

But he shall fall into the pitte,  
that he digged vp for other.

The wrong returneth to the hurt,  
of him in whom it bredde:  
And all the mischief that he wrought,  
shall fall vpon his hedde.

I wil geue thanks to God therfore  
that iudgeth righteously:  
And with my song shall praise the name  
of him that is most hie.

Domine dominus noster. Psal. vii.

Gods glory is so great in earthe,  
that babes do it declare:

So dothe the state of man, to whome,  
all creatures subiect are.

O earth O Lord how wonderful,  
is thy greate maiestye:

That lifteth vp laude and prayse,  
aboue the heauens hye.

For why, y<sup>e</sup> mouthes of sucking babes  
thine honour do disclose:

Thou makest infantes overcome,  
thy mighty mortall foes.

And when I se the heauens high,  
the workes of thine own hand:

Th



In Meter.

The sunne, the mone, and al the sterres  
in ordze as they stand.

What thing is mā, lord thinke I the  
that thou dost him remember:

Oz what is mannes posteritie,  
that thou dost it consider:

Foz thou hast made him litle lesse,  
then Angels in degree:

And thou hast crowned him at last,  
with glozy and dignitie.

Thou hast pzfard him to be Lorde,  
of all thy woꝝkes of wonder:

And at his feete hast set all thinges,  
that he should kepe them vnder.

All shepe and neate, and al beasts els  
that in the fieldes do fede:

Foules of the air, fish in the sea,  
and al that therin bzeede,

Therfoze must I say once again,  
o Lord, thou art our Lord:

How famouse is thy Maiesty,  
esteemed through the woꝝld:

Confitebor tibi. Psal.ix.

The faithful geue great thanks to God,  
foz that he doth destrop:

S.iii.

Gut

Psalmes of Dauid.

Their enemies all, and helpe the poore,  
that none doth them annoy.

**O** Lord withal my hart and mind,  
I wil geue thanks to thee:  
And speake of all thy wondrous works  
vnsearchable for me.

I wil be glad and much reioyce,  
in thee O God most hie:  
And make my songes extoll thy name,  
aboue the starry skie.

For that my foes are driuen backe,  
and tourned vnto flight:  
They fall down flat and are destruid,  
by thy great force and might.

Thou hast reuenged al my wrong,  
my grief and all my grudge:  
Thou dost with iustice heare my cause,  
most like a righteous iudge.

Thou dost rebuke the Heathen folk,  
and wicked so confound:  
That afterward the memozy,  
of them can not be found.

The force and weapon of thy foes,  
thou takest cleane away:

When



In Meter.

When cities were destroyed by thee,  
their name did eke decay.

But evermore in dignitie,  
the Lord doth rule and raigh:  
And in the seat of equitie,  
true iudgement doth maintaign.

With iustice he doth kepe and guid,  
the world and euery wighte:  
With conscience and with equity,  
he yelded folke their right.

He is protectour to the poore,  
what time they be opprest:  
He is in all aduersitie,  
their refuge and their rest:

All they that know thy holy name,  
therfore do trust in thee:  
For thou forsakest not their suite,  
in their necessitie.

Sing psalmes therfore vnto y Lord  
that dwel in Sion hill:  
Publish among the people plain,  
his counsailes and his wil.

For he is mindful of the bloud,  
of those that be opprest.

B.iii.

And

Psalmes of David.

And printeth stil the poze mens plaint,  
within his blessed brest.

And though my foes do trouble me,  
thy mercy doth remain:

Pea, from the gates of death, O Lorde,  
thou raisest me again.

In Sion that I should set forth,  
thy praise with hart and voyce:

And that in thy saluacion Lorde,  
my soule should much reioyce.

When heathen folke fall in the pit,  
that they them selues preparde:

And in the net that they do set,  
their owne fete finde they snard.

Thus when ye se the wicked man,  
lie trapt in his owne warke:

God sheweth his iudgemēt which wer  
for worldly men to marke. (good

The wicked and the sinneful men,  
go downe to hell for euer:

And all the people of the worlde,  
that will not God remember.

But sure the Lord wil not forget,  
the poze mangs grief and paine:

The



In Meter.

The patient people neuer loke,  
for help of God in vain.

Then Lord arise, least men preuail,  
that be of worthy might,  
And let the Heathen folke receiue,  
their iudgement in thy sight.

Lord strike such terror, feare & dzed,  
into the hartes of them:

That they may know assuredly,  
they be but mortall men.

Vt quid domine. Psal. x.

The Psalm doth shew the greuous plaint,  
of an afflicted minde:

And setteth oute the wicked workes,  
of persecucion blind.

**V**What is the cause that thou o Lord  
art now so farre from thine:

And kepest close thy countenaunce,  
from vs this troublous time:

The poze doth perishe by the proude,  
and wicked mens desire:

Let them be taken in their craft,  
that they them selues conspire.

For of the lust of his own hart,  
thingodly man doth boast:

And

**And praiseeth much the couetous,  
whom God abhorreth most.**

**Thungodly is so proud that he,  
of God accounteth nought:  
He wyll not call on God to know,  
his counsaile and his thought.**

**But walketh wzonge, for Lorde thy  
be farre out of his sight: (waies  
Wherfoze he runneth to reuenge,  
his enemies with despight.**

**And tush he saith vnto him self,  
as one deuoid of grace:  
I will let slip no time, quod he,  
when malice may take place.**

**His mouth is ful of cursednesse,  
of fraud, deceipt and guile:  
Under his tonge doth sorow sit,  
and trauaile all the while.**

**He lieth hid in secreat streates,  
to slea the innocent:  
Against the poze that passe him by,  
his cruel eyes are bent.**

**And like a Lion priuely,  
lieth lurking in his Den:**



**In Meter.**

If he may snare them in his net,  
to spoyle poze simple men.

And for the nones ful craftely  
he croucheth down that they:  
By colour of his humblenesse,  
may sone become his pray.

Tush, God forgetteth this saith he,  
therfore may I be bolde:  
His countenaunce is cast aside,  
he doth it not behold.

Arise O Lorde, O God in whom,  
the poze mans hope doth rest:  
Lift vp thine hand, forget not Lord,  
the poze that be opprest.

What blasphemy is this to thee,  
lord dost thou not abhorre it:  
To heare the wicked in their hartes,  
say, tush thou carest not for it.

But thou seest all this wickednesse,  
and well doste vnderstand:  
That friendlesse and poore fatherlesse,  
are left into thy hand.

Of wicked and malicious men,  
then breake the power for ever:

That

Psalmes of David.

That they with their iniquitie,  
may perish altogether.

For thou dost reign for evermore,  
as Lord and God alone:  
But all the heathen of the earth,  
shall perish everychone.

Lord harken to the poore mē's plaint,  
their prayer and request:  
Geue eare to that, that þu hast wrought,  
within the poore mans brest.

Reuenge the poore and fatherlesse,  
and help them to their right:  
That they be no more opprest,  
with men of worldly might.

In domino confido. Psal. xi.

Though faithful men that trust in God,  
be here in earth opprest:  
Yet he from heauen, seeth their grefe,  
and doth prepare them rest.

I Trust in God, howe dare ye then,  
I say thus my soule vntill:  
Flee hence as fast any foule,  
and hide thee in thine hill.

Behold, the wicked bend their bowes  
and make their arrowes prest,

To



In Metre.

To shote in secrete, and to hurt,  
the sounde and harmles brest.

That they may bring all godlines,  
to ruin and decay:

For as for iust and righteous men,  
what can they do or say:

But he that in his temple is,  
most holy and most hie:  
And in the heauen hath his seat,  
of royall maiestie.

The poore and simple mans estate,  
considereth in his minde:  
And searcheth full narowlye,  
the maners of mankinde.

And with a cherefull countenaunce,  
the righteous man doth vse:  
But in his hart he doth abhorre,  
all such as mischief vse.

And on the sinners casteth snares,  
as thick as any raine:

Of tepestes, stormes, & brimstone fires  
appoynted for their paine.

Pe se then how a righteous God,  
doth righteousness embrace:

And

Psalmes of Dauid.

And vnto truth and equitie,  
Sheweth forth his pleasaunt face.

Saluum me fac domine. Psalm. xii.

The want of good is bewaild,  
Ill tonges are threatned sore:

Gods word is true, who saith he wil,  
The poze to right restore.

**H**elp Lord, for good & godly men,  
Do perish and decay:

And faith and truth from woꝛldly men,  
Is parted cleane away.

Who so doth with his neighboꝛ talk,  
His talke is all but vain:

For euery hart bethinketh how,  
To flatter lie and faine.

But flattering and deceitful lippes  
And tongues that be so stout,

To speake pꝛoud thinges agaiuste the  
The Lord will sure cut out. (lord,

Yet say they stil, we wil pꝛeuaille,  
Our tongues shal vs extoll:

Oure tongues are oures, we oughte to  
What lord shal vs control? (speake,

But for the great complaint and cry  
Of poze and men oppꝛess:

Arise.



Arise wil I now saith the lord,  
and help them all to rest.

Gods worde is like to silver pure,  
that from the earth is tried:  
And hath no lesse then seven times,  
in fire bene purified.

Now seng thy promise is to help,  
lord kepe thy promes then:  
And saue vs from the cursednesse,  
of this ill kinde of men.

For now the wicked world is full  
of mischiefes manifold:  
When vanitie with mortall men,  
so highly is extold.

Vsquequo domine. Psalme. xiii.

Though God sometime seme to forget,  
thaffliction of the iust:  
At him alone they seke releif,  
and in his mercy truste.

How long wilt thou forget me lord,  
shal I neuer be remembred:  
How long wilt thou thy visage hide,  
as though thou were offended:

In hart and mind how long shal I,  
with care tormented be:

How

How long eke shal my deadly foe,  
thus triumph ouer me?

Behold me now my Lord my God,  
relieue me with thy breath:

Lighten mine eyes in such a wise,  
that I slepe not in death.

Least thus mine enemy say to,  
behold I do preuaile:

Least they also that hate my soule,  
reioyce to see me quaille.

But from the mercy of the Lord,  
my hope shall neuer start:

In whose relief and sauing health,  
right ioyfull is my hart.

Who delt with me so louingly,  
that I haue cause to sing:

In praise of his most holy name,  
that is most mighty king.

Dixit insipiens.

Psal. xiiii.

The wicked say there is no God,  
mannes woorkes are all in sect,  
Perish shall they that truste therein,  
grace saueth the elect.

**T**here is no God as folish men,  
affirme in their mad moode:

They?



In Metre.

Their study is corrupt and baln,  
not one of them doth good.

The Lord beheld from heauen high,  
the maners of mankinde:  
And saw not one, that sought about,  
his liuing God to finde.

They went al wide, and wer corrupt  
and truely there was none:

That in the world did any good,  
I say there was not one.

Did they know God or worship him  
that were so swiftly lead:

My people to deuour and spoile,  
and eat them vp like bread:

But they shall feele a fearful time,  
when God shall say to them:

Standing among the company,  
of good and righteous men.

Ye mockt the counsaile of the poore,  
on God when they did call:

But they did put their trust in God,  
and he did helpe them all.

But who shall geue thy people helth,  
and when wilt thou fulfill:

C

The

The promise made to Israell,  
from out of Sion hil:

And tourne their thzall to libertie,  
in bond that long are lad:

That Jacob may therin reioyce,  
and Israell shalbe glad.

Domine quis habitabit. Psal. xv.

To those that lead a godly life,  
the Lord doth promise rest:

The frutes of their unfained faith,  
are liuely here exprest.

**O** Lord within thy Tabernacle,  
who shal inhabite still:

Oz whom wilt thou receiue to rest,  
in thy most holy hil:

The man whose life is vncorrupt,  
whose woꝝkes are iust and streight:  
Whose hart doth speake the very truth,  
whose tonge doth no deceit.

Noz to his neighbor doth none ill,  
in body, goodes oz name:

He seketh not to bring his friend,  
to take rebuke and shame.

That in his hart regardeth not,  
malicious wicked men:

But



In Metre.

But those that loue and feare the Lord  
he make much of them.

His oth and all his promises,  
that kepeth faithfully:  
Although he make his couenaunt so,  
that he doth lose therby.

That putteth not to vsury,  
his mony and his coigne:  
Ne for to hurt the innocent:  
Doth bribe or els proloign.

Whoso doth al things as ye se  
that here is to be done:  
Shal neuer perish in this world,  
nor in the world to come.

Conserua me domine. Psal. xvi.

We nede no bloudye sacrifice,  
Christ once for ail was slaine:  
And rose again from death and hel,  
they could him not retaine.

Lord kepe me for I trust in thee,  
and do confesse in dede:  
Thou art my God and of my good,  
O Lord thou hast no nede.

I geue my goodnesse to the sainctes,  
that in the world do dwel:

G.ii.

And

In Metre.

And namely to the faithful flock,  
in vertue that excell.

As for theyr bloudy sacrifice,  
and offringes of that kinde:  
I wil haue none, nor yet their name,  
for to be had in minde.

For why, the Lord the porcion is,  
of mine inheritaunce:

And he it is that wil restore,  
to me my lot and chaunce.

The place wherin my lot did fal,  
in beautie did excel:

Mine heritage assignde to me,  
doth please me wonderous wel.

I thank the Lord that counsaile me  
to vnderstand the right:

By whose aduise I seke remorfe,  
of conscience in the night.

I set the Lord before mine eies,  
and trust him ouer all:

And he doth stand on my righthand,  
least I might happlye fall.

Wherfore my hart is very glad,  
my glozy much encrease:

That



In Meter.

That at the last I shall be sure,  
my fleſhe in hope ſhall reaſt.

Thou wilt not leaue my ſoule in hel  
for Lord thou loueſt me:

Noꝝ yet wilt geue thine holy one,  
corruption foꝝ to ſee,

But rather to the path of life,  
wilt gladly me reſtoꝛe:

For at thy right hand is my ioy,  
and ſhall be euer moꝛe.

Exaudi domine. Psal. xvii.

Gods church, mans doctrine doth deſpiſe,  
his word alone to truſt:

The worldly wiſh none other wealth,  
but here to liue at luſt,

O Lord heare out my right request,  
attend when I complaine:

And heare my pꝛaier that I put foꝛth,  
with lippes that doth not faine.

And let the iudgement of my cauſe,  
procede alway from thee:

For thou doſt ponder and perceiue,  
what thing is equitie.

Search out and try me in the night,  
and thou ſhalt nothing finde:

C.iii.

That

Psalm 6 of David.

That I haue spoken with my tongue,  
that was not in my minde.

But from the wordes of wicked men  
and pathes peruerse and ill:

For loue of thy most holy word,  
I haue refrained still.

Thē in thy paths that be most pure,  
Lord thou maist me p̄serue:

That the way wherin I walke,  
my steps may neuer swerue.

For I do call to thee O Lord,  
for succour and for aid:

Then heare my p̄cier and way right-  
the wordes that I haue said. (wel,

Be good to those that trust in thee,  
and in thy faith do stand:

But pity not those that resist,  
the power of thy right hand.

And kepe me Lorde as thou woldest  
the apple of thine eye: (kepe

And vnder couert of thy winges,  
defend me secretely.

From wicked men that trouble me,  
and daily men annoy:

And



In Meter.

ue, And from my foes that go about,  
my soule for to destroy.

en Which folow in their woꝛldly welth,  
so full and eke so fat:

re, That in their pride they do not spare,  
to speake they care not what.

They lie in wait wher I shuld passe  
with craft me to confound:

And musing mischefes in their mindes  
they cast their eies to ground.

Much like a Lion gredelye,  
that wold his pray embrace:

Or lurking like a Lions whelp,  
within some secreete place.

Up Lord, and ouerturne these folke,  
disperse them like a God:

Redeme my soule from wicked men,  
which are the sword and rod.

I meane from woꝛldly men to whom  
all woꝛldly goodes are rife:

That haue no hope nor part of ioy,  
but in this present life.

But of thy store for to be fild,  
with pleasures to their minde:

C.iii.

And

Psalmes of Dauid.

And to haue chyl dren vnto whome,  
they may leaue all behinde.

But I shall come befoze thy face,  
both innocent and cleare:  
And all my ioy shall be when thou,  
in glozy shalt appeare.

Celi enarrant.

Psal. xix.

All creatures set gods glozy forth,  
his word and law doth fil:  
The world throughout as hony swete,  
conuerting souls from il.

**T**he heauens and the firmament,  
do wonderously declare:

The glozy of God omnipotent,  
his woꝝkes and what they are.

Eche day declareth his course,  
an other day to come:

And by the night we know likewise,  
a nightly course to runne.

There is no langage, tong, oz speche  
where their sound is not herde:

In all the earth and coastes therof,  
their knowledg is conferd.

In them the Lord made roially,  
a settle foꝝ the sunne:

Where



In Meter.

Where like a Giaunt ioyfully,  
he might his iourney runne.

And all the sky from end to end,  
he compast round about:

No man can hide him from his heat,  
but he wil finde him oute.

So perfect is the law of God,  
his testimony sure:

Conuertinge soules, and maketh wise,  
the simple and obscure.

Iust is the iudgement of the Lord,  
and gladdeth hart and mind:

Pure his pzecept and geueth light,  
to eies that be full blind.

The feare of God is very cleane,  
and doth endure for euer:

The iudgements of the Lord are true,  
and rightuous all together.

And moze to be embzast of thee,  
then fined gold I say:

The hony and the hony combe,  
are not so sweete as they.

By them be al thy seruantes taught,  
to haue thee in regard:

And

**Psalmes of Dauid.**

**And in perfourmaunce of the same,  
there shalbe great reward.**

**But Lord what earthly man dothe  
how oft he doth offend: (know,  
Then clēse my soule from secreete sinne,  
my life that I may mend.**

**And kepe me that p̄sūptuous sines  
p̄uail not ouer me:  
And then shall I be innocent,  
and great offences flee.**

**Accept my mouth and kepe my hart,  
my wordes and thoughtes eche one:  
For my redemer and my strength,  
O Lord thou art alone.**

**Exaudiat te deus.**

**Psal. xx.**

**As God p̄serued Christ his sonne,  
in trouble and in thral:**

**So when we cal vpon the Lorde,  
he will p̄serue vs al.**

**In trouble and aduersitie,  
the Lord wil heare thee stil:  
The maiestie of Jacobs God,  
wil thee defend from ill.**

**And send thee from his holy place,  
his help at euery neede:**

**And**



In Meter:

And so in Sion stablish thee,  
and make the strong in dede,

the  
w,  
ne,  
es  
Remembryng wel the sacrifice,  
that thou to him hast done:

And doth receiue right thankfully,  
thine offeringes euerichone.

According to thy hartes desire,  
the Lord wil geue to thee:

And al thy counsaile and deuise,  
ful wel perfourm wil he.

In thy saluacion we reioyce,  
and magnify the Lord:

That thy petitions and request,  
preserued with his word.

The Lord wil his annoynted saue,  
I know well by his grace:  
And send him helth fro his right hand,  
out of his holy place.

In Charets some put confidence,  
and some in horses trust:  
But we remembre God our Lord,  
that kepeth promise iust.

They fall downe flat, but we do rise,  
and stand by stedfastly:

Robt

Psalmes of Dauid.

How saue and help vs Lord and king,  
on thee when we do cry.

Domine in virtute. Psall. xxi.

Christes kingdome here he doth describe,  
with his eternal power:

Al that rise vp, him to resist,  
his righthand shal deuour.

**O** Lord how ioyful is the king,  
in thy strength and thy power:  
How vehemently he dothe reioyce,  
in thee his sauour.

For thou hast geuen vnto him,  
his godly hartes desire:  
To him hast thou nothing denied,  
of that he did require.

Thou didst preuent him with thy gifts  
and blessinges manifold:  
And thou hast set vpon his hed,  
a crown of perfect gold.

And when he asked life of thee,  
therof thou madest him sure,  
To haue long life, yea such a life,  
as euer should endure.

Great is his glozy by thy help,  
thy benefite and aid:

Great



Psalmes of Dauid.

ng, Great worſhip and great honoz both,  
thou haſt vpon him laid.

Thou wilt geue him felicitie,  
that neuer ſhall decay:  
And with thy chereful countenauce,  
wilt comfort him alway.

Foz why the king doth ſtrongli truſt  
in God foz to preuail:

Therfore his goodneſſe and hys grace,  
wil not that he ſhal quail.

But let thine enemies fele thy force,  
and thoſe that thee withſtande:

Finde out thy foes and let them fele,  
the power of thy righthand.

And like an ouen burn them Lorde,  
in fire flame and fume:

Thine anger wil deſtroy them all,  
and fire wil them conſume.

And thou wilt rote out the earth,  
their fruit that ſhould encrease:

And from the number of thy folke,  
their ſede ſhall end and ceaſe.

Foz whi, much miſchief did thei muſe  
againſt thy holy name:

Great

Psalmes of Dauid.

Yet did they fail and had no power,  
for to persecute in the same.

Therefore shalt thou right valeantly  
put them to flight and chase:  
And charge thy bowstrings readily,  
against thine enemies face:

Be thou exalted Lord therefore,  
in thy strength every hour:  
So shall we sing right solemnly,  
praising thy might and power.

Ad te domine leuauit. Psal. xxv.

For aid against her enemies,  
the faithful church doth pray:  
For patience in aduersitie,  
and for the perfect way.

Lift mine hart to thee,  
my God and guide most iust:  
Now suffice me to take no shame,  
for in thee do I trust.

Let not my foes reioyce,  
nor make a scoone of me:  
And let them not be ouerthrowen,  
that put their trust in thee.

Confounded are all such,  
whose doings are but vain:



Psalmes of Dauid.

O Lord therfore thy pathes and waies,  
Declare vnto me plain.

Direct me in thy strength,  
and teach me I thee pray:  
Thou art my God and sauiour,  
that helpeth me euery day.

Thy mercies manifold,  
I pray thee Lord remember:  
And eke thy pity plentiful,  
that doth endure for euer.

Remember not the faultes,  
and frailty of my youth:  
Remember not how ignoraunt,  
I haue bene of thy truthe.

For after my desertes,  
let me thy mercy finde:  
But of thine owne benignitie,  
Lord haue me in thy minde.

His mercy is full swete,  
his truthe the perfect way:  
Therfore the Lord wil geue a lawe,  
to them that go astray.

For all the waies of God,  
are truthe and mercy both:

To them that seke his testament,  
the witnesse of his trothe.

Now for thy holy name,  
o Lord I the entreat:

To graunt me pardon for my sinne,  
for it is wonderous great.

Who so doth feare the Lord,  
the Lord doth him direct:

To lead his life in such away,  
as he doth best accept.

His soule shall evermore,  
in goodnesse dwell and stand:  
His seede and his posteritie,  
enherit shall the lande.

To those that feare the Lord,  
he is a firmamente:

And vnto them he doth declare,  
his wil and testament.

My eares and eke my hart,  
to him I wil aduaunce:

That pluckte my feete out of the snare,  
of wilful ignoraunce.

With mercy me behold,  
to thee I make my mone:



**F**or I am poze and solitarie,  
comfortlesse alone.

**T**he troubles of mine hart  
are multiplied in deede:  
Bring me out of this misery,  
necessitie and neede.

**B**ehold my pouertie,  
mine anguish and my pain:  
Remit my sinne and mine offence,  
and make me cleane again.

**O** Lord behold my foes,  
how they do stil encrease,  
Pursuing me with deadly hate,  
that fain would liue in pease.

**P**reserue and kepe my soul,  
and eke deliuer me:  
And let me not be ouerthzowen,  
because I trust in thee.

**T**he iust and innocent,  
by me do sticke and stand,  
Because I loke for to receiue,  
my succour at thy hand.

**D**eliuer Lord thy folke,  
that be of thy belief:

**D**

**Deli-**

**Deliver Lord thine Israel,  
from al his pain and grief.**

Ad te domine clamabo. Psal. xxvii.

This Psalm setteth oute the Phariseis,  
with flattering hartes uncleane:  
And sheweth how God is all our strength,  
by Christ our only meane.

**O Lord I call to thee for helpe,  
and if thou me forsake:  
I shalbe likened vnto them,  
that fall into the lake.**

The voyce of thy suppliant heare,  
that vnto thee doth cry:  
When I lift vp mine hart and handes,  
vnto thy heauens hye.

Repute not me among the sort,  
of wicked and peruert:  
That speke right fair vnto their friends,  
and thinke ful ill in hert.

According to theyr handy worke,  
as they deserue in dede:  
And after theyr inuencions,  
let them receiue their mede.

They not regard the workes of God  
his lawne yet his loze.

**Therefore**



In Metre.

Therefore will he their woorkes and them  
destroy for euermore.

To render thanks vnto the Lord,  
how great a cause haue I:  
My voyce, my prayer, and mi complaint  
that heard so willingly.

He is my shield and fortitude,  
my buckler in distresse:  
My hope, my helpe, my heartes relief,  
my song shal him confesse.

He is our strength and our defence,  
our enemies to resist:

The health and the saluacion,  
of his elect by Christ.

Thy people and thine heritage,  
thy blessed word preserve:  
Extoll thy flocke with faithfulode,  
that they may neuer swerue.

Afferte domino. Psal. xxxix.

As Dauid did the temple decke,  
with earthly sacrifice:

So Christs church with spiritual gifts,  
ye must adorn likewise.

Give to the Lord ye potentates,  
and princes of the world:

In Metre.

O shepherdes that guide the christen flock,  
Give laud vnto the Lord.

Give glory to his holy name,  
and honour him alone:  
Worship him in his maiestie,  
within his holy throne.

His voice doth rule the waters all,  
even as him self doth please:  
He doth prepare the thunder claps,  
and governeth all the seas.

Of vertue is the voyce of God,  
and wonderous excellent:  
Of ful great purpose and effect,  
and much magnificent.

His voyce doth breake in Libanus,  
the Cedre trees full long:  
Which for their highnes are compard,  
to mighty men and strong.

Whom God wil strike with fearfulnes  
and make them all as milde:  
As calves that come to sacrifice,  
or Unicorns ful wilde.

His voyce deuiceth flames of fyre,  
and shaketh the wildernesse:

He



In Meter.

He maketh the desert quake for feare,  
that called is Cadeg.

His boyce doth make the wild harts  
and maketh the couert plain: (tame,  
And in his temple euery man,  
his glory doth proclaim.

He staid the rage of Noes floud,  
and stopped the red sea:  
And kepeth his seat as Lord and king,  
in his eternitie.

The lord doth geue his people power  
in vertue to encrease:

The Lord doth blesse his people eke,  
with euerlasting peace.

Beati quorum.

Psal. xxxii.

God promiseth saluacion,  
to the repentant hert:

Of his mercy and his grace,  
not for the mans desert.

**T**he man is blest whose wickednes,  
the Lord hath clean remitted:

And he whose sinne and wretchednesse,  
is hid also and couered.

And blest is he to whome the Lorde,  
imputeth not his sinne:

D.iii.

Which

**Psalmes of David.**

Which in his hart hath hid no guile,  
nor fraud is found therein.

For whiles that I kept close my sin,  
in silence and constraint:

My bones did waste and weare away,  
with daily mone and plaint.

For night and day, thy hande on me,  
so greuous was and smert:

That all my bloud and humours moist  
to drinnesse did conuert.

But when I had confest my faults,  
and shroue me in thy sight:

My self accusing of my sinne,  
thou didst forgeue me quite.

Let euery good man pray therfore,  
and thanke the Lord in time:

And then the floudes of euil thoughtes  
shall haue no power of him.

When trouble and aduersitie,  
do compasse me about:

Thou art my refuge and my ioy,  
and thou dost rid me out.

I shall instruct thee, saith the Lord,  
how thou shalt walke and serue.

And



In Metre.

And bend mine eies vpon thy waies,  
and so shall thee preserve.

Be not therfore ignoraunt,  
as is the Ass and Mule:  
whose mouth without a rein or bit,  
ye cannot guid or rule.

Foz many be the miseries,  
that wicked men sustain:  
Yet vnto them that trust in God,  
his goodnesse doth remain.

Be mery therfore in the Lord,  
ye iust lift vp your voyce:  
And ye of pure and perfect hart,  
be glad and eke reioyce.

Benedicam dominum. Psal. xxiii.

The Prophet Dauid prayseth God,  
warning vs to forbear:

From euil, and exhorteth vs  
to liue in godly feare.

I wil geue laud and honour both,  
vnto the Lord alwaies:  
And eke my mouth for euermore,  
shall speke vnto his praise.

I do delite to laud the Lord,  
in soule and eke in voyce:

D.iii.

The

**Psalmes of David.**

**T**hat simple men that suffer pain:  
may heare and so reioyce.

**T**herfore see that ye magnify,  
with me the liuing Lord:  
And let vs now exalt his name,  
together with one accord.

**F**or I my self besought the Lord,  
he answered me again:  
And me deliuered incontinent,  
from all my feare and pain.

**W**ho so they be that him behold,  
and shew their vnrest:  
He dasheth not theyr countenaunce,  
but graunteth their request.

**W**ho so in their afflictions,  
vnto the Lord doth call:  
He heareth their sute without delay,  
and ridth them out of thral.

**T**he Angel of the Lord doth pitch,  
his tentes in euery place:  
To saue all such as feare the Lord,  
that nothing them deface.

**S**e and consider well therfore,  
that God is good and iust:

**And**



In Meter:

And they be blest that put in him,  
their only faith and trust.

Feare ye the Lord his holy ones,  
aboue all earthly thing:

Foz they that feare the liuing Lord,  
are sure to lacke nothing.

The mighty and the rich shal want,  
yea, thirst and hunger much:

But as foz them that feare the Lord,  
no lacke shalbe to such.

Come nere therfore my childzē dere,  
and to my word geue eare:

I shal you teach the perfect way,  
how you the lord should feare.

Who so would lead a blessed life,  
must earnestly deuise:

His tongue and lippes from al deceipt,  
to kepe in any wise.

And tourne his face from doing ill,  
and do the godly dede:

Enquire foz peace and quietnesse,  
and folow her with spede.

Foz why, the eies of God aboue,  
vpon the iust are bent:

**Psalmes of Dauid.**

**H**is eares likewise are geuen much,  
to heare the innocent.

**T**he Lord doth frown and bend hys  
vpon the wicked train: (browes  
And cutteth away the memozy,  
that should of them remain.

**B**ut when the iust do cal and cry,  
the Lord doth heare them so:  
That out of pain and misery,  
forthwith he let them go.

**T**he Lord is kind and merciful,  
to such as be contrite:  
He saueth also the sozowfull,  
the meke and poze in spirit.

**F**ul many be the miseries,  
that righteous men do suffre:  
But out of all aduersities,  
the Lord doth them deliuer.

**T**he Lord doth so p̄serue and kepe  
the bones of his alway:  
That not so much as one of them,  
doth perish oz decay.

**T**he wicked die ful wretchedly,  
they seke none other bote:

**And**



In Meter.

And those that hate the righteous men,  
are pluckt vp by the rote.

But they that feare the liuing Lord,  
the Lord doth saue them sound:

And who that put their trust in him,  
nothing shall them confound.

Beatus qui intelliget. Psal. xli.

The Lord wil help that man again,  
that helpeth poore and weake:

The passion here is figured,  
and resurrection eke.

**T**he man is blest that careful is,  
the neddy to consider:

Foz in the season perillous,  
the Lord wil him deliuer.

The Lord wil make him safe & sound,  
and happy in the land:

And he wil not deliuer him,  
into his enemies hand.

And in his bed when he lieth sicke,  
the Lord wil him restore:

And thou O Lord wilt turn to helth,  
his sicknes and his soze.

And in my sicknesse thus say I,  
haue mercy Lord on me.

Psalm es of Dauid.

And heale my soul which is full wo,  
that I offended thee.

Mine enemies gaue me il report,  
and thus of me they say:  
When shal he die, that al his name,  
may vanish quite away.

And wheras they go in and out,  
for to behold and se:  
Thei muse much mischief in their harts  
what so their sayings be.

Mine enemies ran againste me stil,  
together on a throng:  
To take a counsaile and conspire,  
how they may do me wrong:

Agreing on a wicked word,  
and do determine plain:  
Be he destroyed with death say they,  
he shall not rise again.

The man eke that I trusted most,  
with me did vse deceit:  
Which eat with me the bread of life,  
the same for me laid wait.

Haue mercy lord on me therfor,  
and let me be preserved:

That



**Psalmes of David.**

**That I may render vnto them,  
the thynges they haue deserued,**

**By this I know assuredly,  
to be beloued of thee:**

**When that mine enemies haue no cause  
to triumph ouer mee.**

**Because that I am innocent,  
lord strength me I thee pray:**

**And in thy presence poynt my place,  
where I shal dwel for aie.**

**The lord the God of Israel,  
be praised now therfore:**

**Which hath bene everlastingly,  
and shalbe evermore.**

**Iudica me deus.**

**Psal. xliiii.**

**The woful minde whome wicked men,  
Would with their il infect:**

**Doth cal to God for light and truthe,  
his steppes for to direct.**

**Iudge and defend my cause O lord,  
from those that euell be,  
from wicked and deceitful men,  
O lord deliuer me.**

**For of my strength thou art the God,  
why puttest me thee fro?**

**And**

Psalmes of Dauid.

And why walke I so heauely,  
oppressed with my fo:

Send out thy light & eke thy truthe,  
and lead me with thy grace:  
Bring me into thy holy hil:  
and to thy dwelling place.

That I may to the altare go,  
of God my ioy and chere:  
And on my harpe geue thanks to thee,  
O God, my God most dere.

why art thou then so sad my soul,  
thus troubled and afraid:  
Stil trust in God, for yet will I,  
gaue thanks to him for aid.

Deus auribus percipe. Psal. xliiii.

Gods people shew how wonderfly,  
he help their fathers old:  
And much lament that now from thens,  
his hand he doth withhold.

**O**ur eares haue hard our fathers tel  
and reuerently record:

The wondrous works that þu hast done,  
in al their time O Lord.

How thou didst wede the gentils out  
and stroyed them with strong hand:

Plan



Psalmes of David.

Planting our fathers in their place,  
and gauest to them their land.

It was not lord our fathers sweard,  
that purchast them that place:

It was thy hand, thine arme, thy light,  
thy countenaunce and grace.

Thou art the king our God y holpe,  
Jacob in sundry wise.

led w thy power we threwo down suche,  
as did against thee rise.

we trusted not in bow ne sweard,  
they could not saue vs sound:

Thou keptst vs from our enemies rage  
thou didst our foes confound.

And stil we bost of thee our God,  
and praise thy holy name:

Yet now thou goest not with our host,  
but leauest vs to shame.

wherfoze we flee befoze our foes,  
and so be ouertrode:

Yea, killed of y heathen folke like shepe  
and scattered all abrode.

Thy people thou hast sold like slaues  
in open market steepe:

For no reward, as though they wer,  
of none accoumpt in dede.

And to our neighbors thou hast made  
of vs a laughing stocke:

And those that round about vs dwell,  
at vs do grin and mocke.

The Gentiles talke, the people scoyn  
we be ashamed to see:

How full of slaunder and reproche,  
our wicked enemies bee.

For all this we forget not thee,  
nor yet thy couenaunt brake:  
we turn not back our hartes from thee,  
nor yet thy pathes forsake.

Yet thou hast trode vs down to dust,  
where dens of Dragons be:  
And couered vs wyth deadly dark,  
and great aduersitie.

And if we had forgot thy name,  
and help of Idols sought:

Then hadst thou cause vs to correct,  
but lord thou knowest our thought,

And how that for thy sake O lord,  
we be tormented thus:

As



As thepe were to the Chamble's sent,  
right so they deale with vs

Up Lorde, why sleepest thou, awake,  
and leaue vs not for all:

Why hidest thou thy countenaunce,  
and doest forget our thrall:

For down to dust our soule is brought  
our wombe to yearth doeth take:

Arise, helpe and deliuer vs,

Lorde for thy mercies sake.

Audite hec Gentes. Psal. xlix.

Though richemen do oppresse the poore,  
discourage not therfore:

For vainly trusting in their goodes  
they perishe euermore.

All people herken and geue eare,  
to that that I shall tell:

Both hie and lowe, both ryche & poore  
that in the worlde do dwell.

For why my mouthe shall make dis-  
of many thinges right wise: (cours  
In vnderstanding shall my hart,  
his studie exercise.

I will encline myne eare to knowe,  
the parable of the darke:

And open all my doubtfull speache,  
in metre on my Harpe.

The wicked dayes and euell tyme,  
why should I feare or doubt?  
When the oppzessours mischeuous,  
doo compasse me aboute?

For some there bee that ryches haue,  
in whom theyr trust is most:  
And of theyr treasure infynite,  
themselves doo bragge and boste.

No man can yet by any meane,  
hys brothers deathe redeme:  
Or make agremente accepta-  
ble vnto God for hym.

Or pay the raunsome for hys soule,  
that he may lyue for euer:  
And tast of no corrupeyon,  
thys lyeth in no mannes power.

We see that wyse men dye as stone,  
as foolyshe men and fonde:  
And bothe dooe leaue to other men,  
theyr goodes and eke theyr lande.

Although they builde the houses fayre  
and do determyne sure:



In Metre.

Comake their name right great i earth  
foz euer to endure.

We see agayne it is not geuen,  
with ryches to haue rest:  
But in that poynt, a ryche man is  
compared to a beast.

This is the foolish way they walke,  
with pompe to get them fame:  
And all theyz frendes that folow them,  
doo muche commende the same:

Whō death wil sone deuoure lyke they  
when they are brought to hel:  
Then shall the iuste in lyght reioyce,  
when they in darkenesse dwell.

Yet foz all this I trust that God,  
wyl saue my soule from payne:  
And from all suche infernall power,  
and comforte me agayne.

If any man ware wonderous ryche  
feare not I say therfoze:  
Although the glory of hys house,  
encreaseth moze and moze.

Foz when he dyeth of al these thinge  
noth yng shall he receyue.

**Psalmes of Dauid.**

His glozy will not folow hym,  
his pompe will take her leaue.

Yet in his life he taketh himselfe,  
the happiest vnder Soonne,  
And doeth commende all other men,  
that doeth as he hath doen.

But when he shall go to his kynde,  
where his forefathers be:

He shall his felowes find full darke,  
that light shall neuer se.

A foolishhe man whom riches hath,  
so honour thus pzeferde:

That doeth not know and vnderstand,  
is to a beast comparde.

Deus deus meus. Psalm. lxiij.

Where as Christes kingdome is opprest,  
the iust desire of God:

Above all wealth that his pure worde,  
may frely come abode.

O God my God, I watche to come,  
to thee in all the hast:

For why my soule and body both,  
doo thirst of thee to taste.

As drought of earthe water woulde  
so I desire thee howe:

(haue  
for



For to beholde thy holy house,  
thy glozy and thy power.

Thy goodnesse passeth worldly life,  
and these vnsercayn dayes:

My lippes therfore shall geue to thee,  
due honour, laud, and prayse.

And whyles I lyue I will not fayle  
to worship thee alwaye:

And in thy name I shall lyft vp,  
my handes when I doo pray.

My soule is greatly satisfyed,  
and fareth wonders well:

When that my mouth with ioyfullipp  
thy laude and prayse doeth tell.

Bothe in my bedde I thynke of thee  
and in the euenyng tyde:

For vnder couerte of thy whinges,  
thou art my ioyfull guyde.

My soule doeth surely sticke to thee  
thy right hand is my power:

And those that seeke my soule to stroy  
the sword shall them deuoure.

The king and all men shall reioyce  
that doo professe Gods worde:

Psalmes of Dauid.

For lyers mouthes shall now be stoppe,  
that haue the trueth disturbd.

Exurgat deus Psalme. lxxviii.

Christes glorious kyngdome is declarde,  
and how he should ascende:

The church throughout the world dooth ioye:  
the Jewes lawe taketh hys ende.

Et God aryse, and then his foes,  
wyl tourne themselves to flyght:  
Hys enemies then will runne abroade,  
and scatter oute of syght.

And as the fyre dooth melt the waxe  
and wynde blowe smoke away:

So in the presence of the Lorde,  
the wycked shall decay.

But when the Lorde shall com to us  
et ryghteous men reioyce:

Let them be glad and mery all,  
and cherefull in theyr voyce.

And synge out laude vnto the Lorde,  
Oys name to magnifye:

That sitteth as a saupoure,  
aboue the starrie skye.

That same is he that is aboue,  
in the holy place:

That



That father is of fatherlesse,  
and iudge of wydowes case.

That same is he that in one mynde,  
the householde dooeth preserve:

That bryngeth bondemen out of thral,  
when wicked men dooe sterue,

When thou wentest out in wildernesse  
thy maiesty dyd make:

The yearth to quake, the heauens drop  
the mounte Sinai to shake.

Thyne heritage with droppe of grace  
full liberally is weashte:

And when thy people mourne and plaint  
by thee they be refreashte.

There shall thy congregacyon dwell  
where thou doest poynt the place:

Yea, for the poore thou doest prepare  
of thyne especiall grace.

Thou doest comend thy word I lo  
and geue thyne holy spirite:

To all that preache thy Gospell pure,  
thy glozy and thy myght.

Kinges with theyr hostes shall fle  
thy worde shal geue the foyle:

Psalmes of David.

The houtholde of the liuing Lorde,  
Shall then deuyde the spoyle.

Then shall the churche be innocente,  
and white as siluer fyne:

And in good lyfe more ozyently,  
then beaten golde shall shyne.

When he that ruleth yearthly kynges,  
in yearth shall order so:

Then shall the hyll of Salmon bee,  
as whyte as Wylike or snowe.

Sens Basan is the hill of God,  
and fructfull euery whit:

Then ye the membres of that hyll,  
why hoppe ye out of it:

Sens God is pleased wondrous wel  
to dwell within thys hyll:

And therein dooeth determine playne,  
for to continue styll.

Whose charettes and his Angels eke  
be thousandes on a thronge:

As in the mount of Sinai,  
the Lorde is them emonge.

The Lorde ascended vp on hie,  
and led them bounde with hym.

That



In Metre.

That longe before in bondage laye;  
of death and dedly synne.

And as a man receyued gyftes,  
and gaue them vnto men:  
Yea, to hys foes he gaue hys spryde,  
that God might dwell in them.

Nowe praysed bee the Lord therfore  
and dayly let vs prayse.

Our God that with hys benefytes,  
doeth prosper vs alwayes.

He is the God from whom alone,  
saluacion cometh playn:  
He is the God by whom we scape,  
from euerlastyng payne.

This god wil wound his enemies here  
and breake the heary scalpe:  
Of those that in theyr wickednesse,  
continually doo walke.

From Basan will I bryng sayde he,  
my people and my shepe:  
And all myne owne as I haue doone,  
from daunger of the depe.

And make them dip their fete in bloud  
of those that hate my name:

E. b.

And

**Psalmes of Dauid.**

**And dogges shal haue their togues em  
with licking of the same. (bzeued**

**All men may see how thou O God,  
thyne enemyes dooest deface.  
And how thou goest as God and kyng:  
into thy holy place.**

**The singers go before with ioye,  
the Minstrels folow after:  
And in the middes the damosels play,  
with Tymbrell and with Taber.**

**Now in thy congregations,  
O Israell prayse the Lorde:  
And from the botome of thy hearte,  
geue thanks with one accorde.**

**Thy chiefe is lytle Benjamin,  
thy counsayll Prynces been:  
Of Iuda and of Zabulon,  
and eke of Nephthalim.**

**As God hath geuen power to thee,  
so Aorde make firme and sure:  
the thyng that thou hast wrought in vs  
for euer to endure.**

**Then for thy temples sake shal kinges  
geue gyftes to thee alwayes:**

**Greater**



In Metre.

Greater then at Ierusalem,  
of euerlastyng prayse.

When thou shalt wast the waueryng  
that rage agaynst all ryght: (folk  
The stoute, the nice, the money men,  
and those that loue to fyght.

Then out of Egipt shall they come,  
that longe haue been full blynde:  
The Gentiles then shall reconcile,  
to God theyr sinfull mynde.  
Then shall the kyngdomes of the earth,  
syng prayses to the Lorde:  
That ouer all dooeth syt and sende,  
to vs hys myghty worde.

Therfore the strength of Israell,  
ascribe to God on hye:  
Whose might & power doeth far extend,  
aboue the cloudy skye.

Gods holynes is wonderfull,  
and dreade for euermore:  
And he wyll geue hys people power,  
prayed be God therfore.

Quoniam bonus. Psalme. lxxiii.  
He wondreth how the foes of God,  
dooeth ~~power~~ and encrease:

Psalmes of David.

And howe the good and godly men,  
Doo seldome lyue in peace.

**H**owe good is God to suche as be,  
Of pure and perfect hearte:  
Yet slippe my feete away from hym  
my steppes declyne aparte.

And why, because I fondly fall,  
in enuy and dysdayne:

That wicked men all thynges enioye,  
without disease or payne,

And beare no yoke vpon theyr necke,  
nor burthen on theyr backe,  
And as for store of worldly goodes,  
they haue no wante or lacke.

And free from all aduersitee,  
when other men be shent:  
And with the rest they take no parte,  
of plague or punishment.

Wherby they bee full gloriously,  
in pryde so hygh extolde:  
And in theyr wrong and byolence,  
be wyrt so manyfolde.

That by aboundaunce of theyr goods  
they please theyr appetyte:

And



In Meter.

And do all thynges accordingly,  
vnto theyr heartes delyghte.

All thynges are vile in theyr respecte,  
sauing themselves alone:

They bragge theyr mischief openly,  
to make theyr power be knowne.

The heauens and the liuyng Lorde,  
they care not to blaspheme:

And looke what thyng they talke or say  
the worlde doth well esteeme.

The flocke therfore of flatterers,  
doo furnishe vp theyr trayne:

For there they be full sure to sucke,  
some profit and some gayne.

Tuthe tuthe say they to themselves,  
is there a God aboue:

That knoweth and suffreth al thys yll,  
and wyll not be reproue:

Lo, ye may see how wycked men,  
in riches still encrease:

Rewardred well with worldely goodes,  
and lyue in rest and peace.

Then why dooe I from wickednesse,  
my phantasye refrayne:

And

And wash my handes with innocentes  
and clense my hearte in bayne:

And suffer scourges euery day,  
as subiecte to all blame:

And euery moznyng from my youth,  
sustayne rebuke and shame.

And I had almost sayde as they,  
milyking myne estate:

But that I shoulde my children iudge,  
as felke vnfortunate.

Then I bethought me how I might  
this matter vnderstande:

But yet the labour was to greate,  
for me to take in hande.

Untyll the tyme I went into  
thy holy place, and then:

I vnderstode right perfectly,  
the ende of all these men.

And namely how thou sittest them,  
vpon a slippery place:

And at thy pleasure and thy wyll,  
thou doest them all deface.

Then lord how sowe do they con-  
and fearfully decaye:

(sume  
Muche



entes Much lyke a dreame whē one awaketh  
the Image passeth awaye.

Thus greued was my heart ful sore,  
my mynde was much opprest:

h, So fond was I and ignoraunt,  
and in thy syght a beast.

Yet neuerthelesse by my right hande,  
thou holdest me alwayes fast:

dge, And with thy counsaile doest me guyde  
to glory at the laste.

ght What places is there prepared then,  
for me in heauen aboue:

There is nothyng in yearth lyke thee,  
that I desyre or loue.

My flesh and eke my heart do feare  
but God doeth sayle me neuer:

For of my heart God is the strength,  
my porcion eke for euer.

m, And lo, all suche as thee forsake,  
shall perish everychone:

And those that trust in any thinge,  
saupng in thee alone.

Attendite. Psalme. lxxviii.

The couenaunt and the wonderous workes  
of God in Israell:

And

And how he troubled them with plagues,  
and yet how oft they fell.

**A**ttende my people to my lawe,  
and to my wordes encline:

My mouth shall speake straunge para-  
and sentences diuine, (bles,

Which we our selues haue heard & seen  
euen of our fathers olde:

And which for our instruction,  
our fathers haue vs tolde.

Because we shoulde not kepe it close,  
for they that should come after:

But shew the power and glory of God,  
and all his workes of wonder.

With Jacob he the couenaunt made,  
howe Israell shoulde lye:

And made theyr fathers the same lawe,  
vnto theyr chyldren geue.

That they and theyr posteritie,  
that were not sprong by tho:

Should haue the knowlege of the lawe,  
and teache theyr seede also.

That they myght haue the better hope,  
in God that is aboue:

And



And not forget to kepe hys lawes,  
and hys pzeceptes in loue.

Not beyng as their fathers were,  
a kynde of suche a spirite:

That woulde not frame they? wycked  
to know they? God aryght. (hartes)

Howe went the people of Ephraim,  
they? neighbours for to spoyle:  
Shoting their dartes the day of warre,  
and yet they toke the foyle.

For why, they did not kepe with God,  
the couenaunt that was made:

For yet would walke or lead their lines  
accordyng to hys trade.

But put into obliuion,  
hys counsayll and hys wyll:  
And al hys woorkes moſte magnifique,  
whyche he declareth ſtyll.

What wonders to our forefathers,  
did he hym ſelfe diſcloſe:

In Egypt lande within the feilde,  
that called is Thaneos.

He did deuyde and cut the ſea,  
that they might paſſe at ones:

And made the water stande as still,  
as doeth an heape of stones.

He led them secret in a cloud,  
by day when it was bryght:  
And all the night when darke it was,  
with fire he gaue them light.

He brake the rockes in wilderness,  
and gaue the people drynke:  
As plentiful as when the depes,  
doo flo vp to the brinke.

He drewe out riuers out of rockes,  
that wer both drye and hard:  
Of suche aboundaunce that no floudes,  
to them might be comparde.

Yet for all thys agaynst the Lorde,  
they synne dyd still encrease:  
And stirred hym that is most high,  
to wrath in wilderness.

Attemptyng hym within they hartes  
like people of mistrust:  
Requyryng suche a kynde of meate,  
as serued to they lust.

Saying with murmuracion,  
in they vnfaithfulnesse:



In Metre.

Cannot this God prepare for vs,  
a feast in wyldernesse:

Beholde he strake the stony rocke,  
and floudes forthwith did flowe:  
Doubte not that he can geue his folke,  
both breade and fleshe also.

Whē god heard this, he waxed wroth,  
with Iacob and hys seede:  
So did his indignacion,  
on Israell procede.

Because they did not faythfully,  
beleue and hope that he:  
Could alwaies helpe and succour them  
in theyr necessitie.

Wherfore he did comaund the cloudes,  
forthwith they brake in sunder:  
And rained down (Manna) for thē to eat  
a foode of mekyl wonder.

When earthly men with angels foode,  
were fedde with theyr request:  
He bad the East winde blowe awaye,  
and brought in the Southwest.

And rained downe fleshe as thicke as  
and foule as thicke as sand:

J.ii.

(dust  
Which

Psalmes of Dauid.

Whiche he did cast a midde the place,  
where all they<sup>r</sup> tentes did stande.

Then did they eate exceedingly,  
and all men had their fylles:  
Nothing did want to they<sup>r</sup> desyre,  
he gaue them all they<sup>r</sup> wylles.

But as the meate was in they<sup>r</sup> mou-  
this w<sup>r</sup>ath vpon them fell: (thes,  
And slue the flower of all they<sup>r</sup> youthe,  
and choyse of Israell.

Yet fell they to they<sup>r</sup> wonted synne,  
and styl they did hym greue:  
For all the wonders that he wrought,  
they had no fast beleue.

Their dayes therfore he shortened,  
and made they<sup>r</sup> honour bayn:  
Their yeares did wast and passe away  
with terrour and with payn.

But euer when he plagued them,  
they sought him by and by:  
Rememb<sup>r</sup>ing then he was they<sup>r</sup> strength  
they<sup>r</sup> helpe and God most hye.

Thouogh in they<sup>r</sup> mouthes they did but  
and flatter with the Lorde: (glose.  
And



And with theyꝛ tōgues & in their lippes  
dissembled euery woꝛde.

For why, theyꝛ heartes were nothyng  
to hym noꝛ to hys trade: (bent,

Noꝛ yet to kepe oꝛ to perfoꝛme,  
the couenaunt that was made.

Yet was he styll so mercifull,  
when they deserued to dye

That he forgaue them theyꝛ misdoedes  
and would not them destroye.

Yea, many a time he turned his wrath  
and did hym self auise:

And woulde not suffer all hys whole,  
displeasure to aryse.

Considering that they wer but flesh  
and euen as a wynde:

That passeth away and cannot well,  
retourne by hys owne kynde.

How often tymes in wildernesse,  
dyd they the Lorde prouoke?

How did they moue & stirre theyꝛ lorde  
to plague them with hys stroke?

Yea, when they were conuerted wel,  
of purpose they would moue:

f.iii.

Th

Thy holy one of Israell,  
hys power for to proue.

Not thinking of his hand and power  
nor of the day when he:

Delivered them out of bon-  
dage of the enemye.

Not how he wroughte hys miracles,  
as they themselves behelde:

In Egypte, and the wonders that  
he did in soan fieldes.

Not how he tourned by hys power,  
theyr waters into bloud:

That no man might receyue his drynk  
at riuer ne at floude.

Not how he sent them flies and Lice,  
whiche dyd vpon them crall:

And filled the countrey full of frogges  
to trouble them with all.

Not how he dyd commit theyr fruits  
vnto the Caterpyller:

And all the labours of theyr handes,  
he gaue to the Grasshopper.

With Haylestones he destroyed theyr  
so that they wer all lost:

(vines,

And



And also theyr Mulberie trees,  
he dyd consume with frost.

And yet with haylestones ones again  
the Lorde theyr cattell smote:  
And all theyr flockes & herdes lykewise  
with Thunderboltes full hote.

He cast vpon them in hys ire,  
and in his furie stronge  
Displeasure, tozath, and angelles ill,  
to trouble them emonge.

Then to hys wraathe he made awaye  
and spared not the least:  
But gaue vnto them pestilence,  
the man and eke the beast.

He strake also the fyrst bozne all,  
that vp in Egypt came:  
And all that they had laboured for,  
within the Tentesh of Ham.

But as for all his owne dere folke  
he did preserue and kepe:  
And caried them throughe wildernesse  
euen lyke a flocke of shepe.

Without all feare bothe safe & sound  
he brought them out of thral:

Wheras they? foes with rage of sea,  
were ouerwhelmed all.

And brought them oute into the boz-  
ders of hys holy lande:

Euen to the mount which he had pur-  
chased with hys ryght hand.

And there cast out the Heathen folke,  
and dyd they? land deuode:

And in they? tentes he set the Tribes,  
of Israell to abyde.

Yet for all thys they? God most high,  
they stirred and tempted styll:

And would not kepe hys testament,  
nor yet obey hys wyll.

But as they? fathers tourned backe,  
euen so they went astray:

Much lyke a bowe that would not bed  
but breake and starte awaye.

And greued him with they? hil altars  
their lightes and with they? fire:

And with they? Idols vehemently,  
brouoked hym to ire:

Therwith hys wraethe began againe  
to kendle in hys brest:

The



**The naughtinesse of Israell;**  
he did muche detest.

Then he forfoke the Tabernacle,  
of Silo where he was:  
Right conuersaunt with yearthly men  
euen as hys dwelling place.

Then suffred he theyr might & powe  
in bondage for to stande:  
And gaue the beautie of hys folke,  
into theyr enemyes hande.

And dyd commyt them to the sword  
wrothe with hys heritage:  
The yōg men were deuoured with fyre  
maydens had no mariage.

And with the sword the priestes also  
did perish euerychone:  
And not a widow left a lyue,  
theyr faulte for to be mone.

And then the Lorde began to wake,  
lyke one that slept a tyme:  
Or lyke a souldiour that had been,  
refreshed well with wyne.  
With Emerauldes in þe hinder partes  
he strake hys enemies all:

An

And put them vnto a shame,  
that was perpetuall.

Then he the Tent and Tabernacle,  
of Ioseph did refuse:

As for the tribe of Ephraim,  
he would in no wise chuse.

But chose the tribe of Iuda,  
Wheras he thought to dwell:

Euen the mounte of Syon.  
Whych he did loue so well.

Wheras he did his temple builde,  
bothe sumptuously and sure:

Like to the ground which he had made  
for euer to endure.

Then chose he David hym to serue,  
hys people for to kepe:

Whiche he tooke vp and brought away,  
euen from the foldes of shepe.

As he did folow the ewes with yong  
the Lorde did hym auaunce:

To fede hys people of Israell,  
and hys enheritaunce.

Then David with a faythful hearte,  
his flocke and charge did feede:

And



And prudently with all hys power,  
dyd gouerne them in deede.

Benedic anima mea, Psal. xxiii.

To God for all hys benefytes,  
we render thanks eche one:  
Who knoweth the fragility of vs all,  
and helpeth vs alone.

**M**y soule geue laude vnto the lord,  
my spyrte shall do the same:  
And all the secretes of my heart,  
praise ye hys holy name.

Geue thanks to god for al his giftes  
Shew not thy selfe vnkynde:  
And suffer not hys benefytes,  
to slip out of thy mynde.

That gaue the pardon for thy sinne,  
and thee restored agayne:  
For all thy weake and fragile disease,  
and healed thee of thy payne.

That did redeme thy life from death  
from whiche thou couldest not flee:  
His mercye and compassyon both,  
he dyd extend to thee.

That filled with goodnesse thy desyre  
and dyd prolonge thy youthe:

Alps

Like as the Eagle casteth her byll,  
wherby her age reneweth.

The lord with iustice doeth reuenge  
all suche as be opprest:

The pacience of the perfect man,  
is tourned to the best.

His wayes and his commaundements  
Moses he did shewe:

His counsayles eke with his consentes,  
the Israelites doo knowe

The Lorde is kynde and mercifull,  
when synners do him greue:

The slowest to conceyue a wrathe:  
and rediest to forgeue.

He chideth not vs continually,  
though we be full of strife:

Nor kepe our faultes in memorie,  
for all our synnefull lyfe.

Nor yet accordyng to our synnes,  
the Lorde doeth vs regarde:

Nor after our iniquities,  
he doeth vs not rewarde.

But as the space is wonderous great  
twixt yearth and heauen aboue:



In Meter:

So is hys goodnesse muche moze large  
to them that dooe hym loue.

He doeth remoue our sinnes from vs,  
and our offences all:

As farre as is the Sunne rysyng,  
full distaunte from hys fall.

And loke what pitie parens deare,  
vnto theyr children beare:

Like pitie beareth the Lorde to suche,  
as worshyp hym in feare.

The lorde that made vs knoweth our  
our moulde and fashon iust: (Shape  
How weake and frayle our nature is,  
and howe we be but duste.

And how the tyme of mortall men,  
is lyke the withering haye:

Oz like the flower right fayre in feilde,  
that fadeth full soone away.

Whose glosse & beauty stormy winds  
dooe vtterly disgrace:

And make that after their assaultes,  
suche blossomes haue no place.

But yet the goodnesse of the Lord,  
with hys shall euer stande:

They

Psalmes of David.

They? childrens children doo receyue,  
hys righteousnesse at hande.

That they might kepe they? promises  
with all they? whole desyre:  
And not forget to do the thyng,  
that he did them requyre.

The heauens high are made the seat  
and foote stoole of the Lorde:  
And by hys power Imperiall,  
he gouerneth all the world.

O ye Angels and verteous men,  
laude ye the Lorde I say:  
That ye may bothe fulfyll his hestes,  
and to hys wordes obey.

His hostes and eke his ministers,  
ceasse not to laude hym ityll:  
And ye also that execute,  
his pleasure and hys wyl.

Let all hys workes in euery place,  
reue laude vnto the Lorde:  
My hart my minde and eke my soule,  
shall therunto accorde,

Addomium cum. Psalme. cxx.

The good men crie and muche lamente,  
that they so longe do dwell:



**In Meter.**

In company of carnall men,  
the sonnes of Israel.

In trouble and in thrall,  
Unto the Lorde I call:  
And he doeth me counforzte:

Delyuer me I say,  
From lyers lippes alwaye,  
And tongue of false reporte.

How hurtfull is the thyng,  
Or els how doeth it styng,  
The tongue of suche a lyer:

It hurteyth no lesse I wene,  
Then arrowes sharpe and kene,  
Of hotte consumyng fyre.

Alas to long I dwel,  
With the sonne of Ismael,  
That Chedar is to name.

By whom the folke electe,  
And all of Isaackes sekte:  
Are put to open shame.

With them that peace did hate,  
I came a peace to make,  
And set a quyet lyfe:

But when my wordes was tolde,

Causeles

Psalmes of Dauid.

Causelesse I was controlde,  
By them that would haue stryfe.

Ad te leuauit. Psalme. cxxiii.

The poore in spirite wapte for the Lorde,  
till they some grace attayne:

The proude and welthy phariseis,  
the simple folke disdain.

O Lord that heauen doest possesse,  
I lyft myne eyes to thee:

Euen as the seruaunt listeth hys,  
hys masters handes to see.

As handmaids watch their maistres  
some grace for to atcheue. (hande)

So we beholde the Lorde our God,  
till he do vs forgeue.

Lorde graunt vs thy compassyon,  
and mercie in thy syght:

For we be fylled and ouercome,  
with hatred and despite.

Our mindes be stuffed with great re-  
the riche and worldly wyle: (buke,

Dooe make of vs theyr mockyng stock,  
the proude dooe vs despise.

Beati omnes. Psalme. cxxviii

God



God blesseth with his benefites,  
the man and eke the wife:

That in his wayes do rightlly walke,  
and feare him all theyr life.

Blessed art thou that fearest God,  
and walkest in his waie:

For of thy labour shalt thou eate,  
happie art thou I saie.

Like fruitful vines on thy house sides  
so doeth thy wite spring out:

Thy children stande like Olive buddees  
thy table rounde aboute.

Thus art thou blest that fearest God,  
and he shall let thee see:

The promised Jerusalem,  
and his felicitye.

Thou shalt thy childrens children see,  
to thy great ioyes encrease:

Full quietly in Israell,  
to passe theyr time in peace.

Finis.

Here endeth the Psalmes drawen  
into Englishe Metre  
by M. Sternholde.

## To the reader.

**T**hou hast heare (gentle reader) vnto the  
psalmes that were drawn into Englyshe  
Metre by Master Sternhold. wii. mo adioyned.  
Not to the entent they shoulde be fathered on the  
dead man, and so thzough hys estimation, be the  
more highly esteemed: neyther for that they are in  
anyne cytison (as touchyng the Metre) in anye  
parte to be compared with his most exquisite do-  
onges. But especiallve to fyll vp a place, whiche  
shoulde haue been voyde, that the booke maye  
ryse to his iust volume. And partly for that  
they are fructifull althoughe they bee  
not fyne: & comfortable vnto a Chri-  
stian mynde, althoughe not so  
pleasaunte in the mouth  
or eare, wherefore yf  
thou (good rea-  
der) shalt ac-  
cept and  
take  
thys my doing in good part,  
I haue my hartes de-  
sper herein.  
Farewel.  
(+)



